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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly" (PSALMS 118: 15).

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JEDEDIAH M. GRANT.

IV.

THE report of the runaway judges and various efforts put forth to justify them in leaving the field of their appointment failed to convince the government at Washington or the intelligent press of the country that they had acted wisely. They were called upon by Mr. Webster, Secretary of State, to return at once to the Territory, and resume their duties there, or to resign. They chose to resign, and other less offensive men were selected by President Fillmore, and sent from the States to fill their places. The people accepted these, and treated them with due respect; although they were diappointed in not having local residents of the Territory appointed, as President Young had been, to be their governor. The object of Mayor Grant's visit to the East, and the effect of his pungent letters to the *New York Herald* were attained as fully as could be desired or expected. He returned to Utah, and resumed activities of his office as mayor of the city, and in other capacities. He was elected a member of the legislature and was chosen Speaker of the House of Representatives in the Legislative Assembly of the Territory in 1852, and at the three subsequent sessions, filling that office with dignity and honor, to the fullest satisfaction of the members over whom he presided. As a legislator he was quick and talented, and brought to the law-making department a high, practical sense of justice and right, which qualified him to propose and render valuable aid in framing wholesome laws for the political and domestic welfare of the community.

But his great work, which preserves the memory of President Grant in the hearts of the Latter-day Saints, was in his ecclesiastical calling. In 1854 he was chosen from the First Seven Presidents of Seventies, one of whom he had been for many years, to be second counselor in the First Presidency. In this position he

was distinguished for the burning zeal that seemed to fire his bosom and keep him ever at work dispensing the blessings of the gospel to the people, and awakening within them that enthusiasm and sincerity necessary to the faithful believer in pursuing the life of a saint, and which was ever exemplified in the career of Brother Grant. His zeal hardly had bounds, except those of the God-given intelligence which preserved him from fanaticism; but he loved the work of the Lord with his whole heart and dedicated, without reserve, his might, mind and strength to its accomplishment. The exemplary faith and devotion of such a man inspires his fellows to efforts of godliness that they would never dream of, if left to themselves; and this quality, so pre-eminently displayed by President Grant, brought him to the front as the main leader, under the counsel of President Young—of the Great Reformation of 1856-7. The last six months of his life he labored indefatigably and beyond his physical strength in starting and rolling on that famous revival, which kindled a fire in the midst of Zion that was joyfully felt by the saints the whole world over, and caused sinners to tremble and many to flee from the habitations of the saints. Whatever may be said, at this late day, of the Reformation—for there are those who are inclined to criticise the severity with which the laws of God were administered—notably those who received the Reformation and got through with it the same day—we must look upon it as the occasion of a great and long to be remembered outpouring of the Spirit of God upon the people. Lives that were more or less clouded with doubts or difficulties were lifted into the clear sunlight of faith and freedom, and have there remained, growing better and brighter with the years as they roll on, bearing the saved souls to that exaltation and glory, their repentance and good works are preparing for them, in the world to come.

The energy with which Brother Grant labored to effect the reformation of the people, the difficulties encountered and the manner in which they were overcome is illustrated in the following extract from a discourse delivered by him in November before his death: "We went to Kaysville to preach the Reformation. There was a dark and dull spirit there, which was not very congenial to our natures, and brother Joseph Young felt life in him; he was full of the Spirit. After staying a couple of days he said to me: 'Brother Grant, they feel cold, and I guess we had better go to Farmington, preach there and go home.' After a while I said to him, 'Do you know how I feel about it? In the name of the Lord I will never leave this land until this people surrender. I will hang the flag of the Lord on their doors, and there shall be a siege of forty days,' Then let every man storm the castle and rush against the bulwarks of hell, and let every elder throw the arrows of the Almighty through the sinners and pierce their loins and penetrate their vitals, until the banner of Christ shall wave

triumphantly over Israel. Shall we give up and let the wicked and ungodly overcome us? No, in the name and by the power of God we will overcome them. We will cleanse the inside of the platter and have Israel saved, through His name and by the power of His word. In former days the Lord cut off rebellious Israel by thousands to save them; He had no other way for saving them. He had tried every other means; He had opened the sea for them to pass over dry shod and overthrew their enemies, the horse and his rider in the flood; he made the mountains skip like rams and the little hills like lambs; he spoke to the angels, saying, throw down your food to them, and the bright clouds shed down manna to sustain them; he spake to them in thunders, in lightnings, in earthquakes, and tried every means to save them that a God could try, in the plenitude of His mercy, and when he had exhausted the arrows of His wrath in chastisement, and the wells of His mercy in blessings and entreaty, He cut them off by thousands. O Israel, hear, while the voice of entreaty is in the land, hear the voice of your leader, and awake from your slumber, forsake your sins and abominations, and turn unto your God, that repentance may reach you, and remission of sins and the gifts and blessings of God come upon you."

The thousands who responded to the eloquent appeal of this inspired speaker as he journeyed from town to town, proclaiming the truth to the people, is the best evidence of his power that could be given. Among the reforms urged, were cleanliness of person and property, repentance and confession of wrongs committed between man and man, according to the Church law governing offences, and a very great deal was said in regard to training children in habits of industry, to make them self-reliant and independent. Restitution for wrongs done was required, and the people were urged to purify themselves from every shadow or stain of evil doing, that they might participate in the blessings of the sacrament and other ordinances, worthily. The spirit of the Reformation was one of humility and mutual forgiveness rather than of strict discipline or law. There were comparatively few excommunications, but there was a universal revival of spiritual life and energy, such as the saints had never before witnessed in the Church.

The pre-eminently useful labors of President Grant in the Reformation, exhausted the vital force of his strong constitution. They were followed by a brief and severe illness, from which he was unable to recover. His prostration caused gloom among the people, but was made the occasion to him of receiving, before death, some of the most remarkable manifestations that were ever given to men in the flesh. The following account thereof, narrated at his funeral by President Heber C. Kimball, will be read with interest by those who were present, and by all the Latter-day Saints to whom the existence beyond the grave is so clearly and

satisfactorily made known, through the revelations of God to His prophets of this last dispensation. Brother Kimball said: "I will not stoop to the principle of death. I could weep, but I will not. There is a spirit in me that rises above that feeling, and it is because Jedediah is not dead. I went to see him one day last week, and he reached out his hand and shook hands with me. He could not speak, but he shook hands warmly with me. I felt for him, and wanted to raise him up, and to have him stay and help us whip the devil and bring to pass righteousness. Why? Because he was valiant and I loved him. He was a great help to us, and you would be if you were as valiant as he was, which you can be through faithfulness and obedience.

I laid my hands upon him and blessed him, and asked God to strengthen his lungs that he might be easier; and in two or three minutes he raised himself up, and talked for about an hour as busily as he could, telling me what he had seen and what he understood, until I was afraid he would weary himself, when I arose and left him. He said to me, 'Brother Heber, I have been into the spirit world two nights in succession, and of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it.' 'But O,' said he, 'the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstructions to my vision; I could see every man and woman in their place and order. I looked to see if there was any disorder there, but there was none, neither could I see any death, nor any darkness, disorder or confusion.' He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not converse with any but his wife. She came to him, and he said that she looked beautiful and had their little child that died on the plains, in her arms, and said, 'Here is little Margaret; you know the wolves ate her up, but it did not hurt her; here she is alright.' 'To my astonishment,' he said, 'when I looked at families, there was a deficiency in some; there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here. He asked his wife, where Joseph and Hyrum and Father Smith and others were. She replied, 'They have gone away ahead, to perform and transact work for us.' He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands, that he might display his skill and ability; and said that the temple erected by Solomon was much inferior to the most ordinary buildings he saw in the spirit world.

"Some may marvel at my speaking about these things, for many profess to believe that we have no spiritual existence. But

do you not believe that my spirit was organized before it came to my body here? And do you not think there can be houses and gardens, fruit trees and flowers and other good things there? The spirits of those things are made as well as our spirits, and it follows that they can exist upon the same principle."

This imperfect account of the wonderful vision of those two nights was listened to with rapt attention by the large audience, and was repeated for years after by many who heard it. A profound sensation was produced by its narration, for it unfolded to many minds details of the glory of the spirit world that they had not realized, from reading the general expressions in which the revelations tell of them.

On December 1, 1856, President Grant breathed his last, and his spirit went joyfully to mingle with those of his friends, family and brethren that had gone before. He was forty years of age when he died, but had spent those years to such advantage in laboring for the welfare of his fellow men that he was mourned by thousands, and left in their memories a name that will be forever cherished as a symbol of virtue, integrity and honor. The editor of the *Deseret News*, in closing his obituary, says:

"Brother Grant needs no eulogy, and least of all such an one as our language could portray, for his whole life was one of noble and diligent action upon the side of truth, of high toned and correct example to all who desire to be saved in the kingdom of our God. As a citizen, as a friend, a son, a husband, a father, and above all a saint, and in every station and circumstance of life, whether military, civil, or religious, he everywhere, and at all times, shed forth the steady and brilliant light of lofty and correct example, and died as he lived and counseled, with his 'armor on and burnished.' Though all saints deeply feel his departure, yet they can fully realize that it redounds to his and our 'infinite gain.'"

FIRST PACIFIC ISLAND MISSION.

It is perhaps not generally known that the first Pacific Island mission, established by the Church of Jesus Christ of Latter-day Saints, was that founded on the Island of Tupnai, the most southern in the Society Islands group, in the year 1844. Elder Addison Pratt was the man who led the first missionaries to that place, and it is from his journal that the following interesting facts are given:

Soon after his conversion, Elder Pratt was relating some of his early experiences to President Brigham Young. And in the conversation he remarked that he had visited the Society and the Sandwich Islands as a member of a ship's crew as early 1822. The

beauty of the place, the people and the climate appealed to him, and when he heard of the missionary work of the Church he asked if he might not go as an ambassador of the gospel to these faraway islands. Accordingly the Prophet Joseph Smith called Addison Pratt, Benjamin F. Gronard, Noah Rogers and Knowlton Hanks who were set apart May 23, 1843. On October 9, these men took passage on a whaling vessel from New Bedford each one paying $100 for the trip. After four weeks out Elder Hanks died and was buried with sea honors, in the Atlantic. He was the first Latter-day Saint missionary to die *en route* to the mission field. Elder Pratt's journal says:

"After we had prepared the body in a neat burial robe, we wrapped him in a large winding sheet and carried him on deck. A plank was laid in the starboard gangway and on it was prepared a piece of canvas. There we laid him, and in it we sewed him up. To his feet was attached a bag of sand of about sixty pounds weight. Then the American flag was hoisted at half mast, and the generous crew gathered around, and with uncovered heads listened to the dedicatory prayer of Elder Rogers. Then they gently raised the end of the plank, and my eyes followed him till the white speck vanished in the waters below."

On April 29, 1844, after more than six months on the water, the ship's crew became afflicted with scurvy, which necessitated their stopping to get a fresh supply of food, fruits and vegetables. This was at Tupuai, and from here the elders wrote home for instructions. "The king and chiefs were quite anxious that one of us should stay on the island. I was soon convinced that should I leave this island I would be running away from duty, and I resolved at once to stay here." The first public meeting was held on May 12, 1844, and on June 16th the first convert, Ambrose Alexander, was baptized. On July 14, Elder Pratt had the honor of marrying King Tamatoa to his queen Toupa. On the 22nd six natives, the first Pacific Islanders to receive the gospel, were baptized and confirmed. On July 29, 1844, a branch of the Church was organized, and the following ordinations made: Charles Hill, an elder; John Layton, a priest; William Carrington and James Clark, teachers, and John T. Bowman and Ambrose Alexander, deacons. Regular meetings for Bible instructions were appointed for Monday, Wednesday and Friday. The first administration of the Sacrament is thus mentioned: "We made bread of flour, and for wine substituted cocoa-nut milk."

The first mail to be received by the missionaries was on December 4, 1845, after an absence of fourteen months, and the next on March 5, 1846. The diary says of this date: "This is a day long to be remembered. We have received a letter from Brother Woodruff dated November, 1844. This is the first letter from the Twelve. I have received two previous letters from my wife and family, and these three are all the letters we have received from

America in these three long years absence from our families. Though old as this letter is, it contains news that is refreshing to us as cooling water is to a thirsty soul."

On November 14, 1846, Elder Pratt left the islands for America, and thus describes his parting with his missionary companions: "I shall never forget this parting with Brother Grouard. He and I have been yoked together in this mission for three and a half years. Only three letters have been received since we left America. We have withstood the frowns of poverty and the opposition of man and devils, the pangs of hunger, traveling over the sharp coral reefs and slippery mountains with our toes out of our shoes and our knees and elbows out of our clothes. We lived a part of our time on cocoanuts and raw fish, sleeping on the ground, for the sake of obeying the Savior's command in preaching the gospel to the natives of the South Sea Islands."

Elder Pratt did not arrive in California until the fall of 1848, and was surprised to learn that the saints were located in the Great Salt Lake Valley, having heard nothing of their being driven from Nauvoo, and of their subsequent journey across the plains. He immediately came to Salt Lake City, where he was glad to meet his family, and where a complete report of his missionary labors was made to President Young. After one year in Utah Elder Pratt, with Elders James S. Brown and Hiram Blackwell, left for a second mission to Tahiti, where Elder Pratt was to be the mission president. After several months they were joined by their families, and all worked on the island until driven out by the French government in 1852. It was many years after this, before the Church re-established itself there. Meanwhile, however, the several branches were held together loosely by the native presiding officer, Elder Maihea. Although previous attempts were made to organize branches on the Society Islands, the mission was not again made permanent until 1872, when James S. Brown was recalled to the islands. His previous missionary work there gained for him the love of all the natives, and through his efforts the Church now has a flourishing mission in that quarter of the South Seas.—*Deseret News.*

LIFE'S TESTS.

If never a sorrow came to us, and never a care we knew;
If every hope were realized, and every dream came true;
If only joy were found on earth, and no one ever sighed,
And never a friend proved false to us, and never a loved one died,
And never a burden bore us down, soul-sick and weary, too,
We'd yearn for tests to prove our worth and tasks for us to do.

"A Heap o' Livin'."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 27, 1921.

EDITORIAL:

"FEED MY LAMBS."

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (John 21: 15-17).

It was an impressive lesson and injunction given the Apostle Peter and the other disciples present at Tiberius, by the Sea of Galilee, when the Lord spoke these words. It was upon the occasion of a miraculous draught of fishes, when He appeared to His disciples for the third time after he was risen from the dead. They had eaten of the fish and bread which Jesus had prepared and given to them, saying, "Come and dine." They were thus shown that they were called to the work of the ministry, and not to "go a fishing," and to other worldly pursuits to which they had turned after His crucifixion.

The Lord herein associates most closely and emphatically the obligation of service with the profession of love for him. And that is and ever has been the sign of real fidelity and love which He has exacted from His followers. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12: 26). Not only are they called to serve upon whom the authority of the priesthood is conferred; but every member of the Church of Christ is called, instructed and commanded to teach, encourage, and help others to know and follow the Lord. "Feed my lambs" beautifully expresses this duty, and it begins with saints in their homes, at their own firesides, with their own little ones: "And again, inasmuch as parents have children in Zion, or in any part of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in

any of her Stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and to walk uprightly before the Lord" (Doctrine and Covenants 68: 25-28).

Because children under the age of eight years are not required to be baptized, parents sometimes assume that they are not to be taught faith and repentance until they reach the age of accountability. This is a serious mistake. Little children, the lambs in the fold of the Good Shepherd, are to be fed and nourished, prepared and made fit for the responsibilities of membership, so that when they are baptized they are intelligent converts; as much so as adults who come into the Church through the proselyting of the elders. They are the most precious of all converts, the easiest to be taught, the most impressionable. They are then at the best time of life, when a sure foundation of faith can and should be laid, upon which a truly Christian life may be securely built. It is a frightful mistake to neglect teaching the first principles to children before they are eight. That the Lord has condemned the false doctrine of sectarians, teaching that infants not baptized are condemned and go to hell, does not argue that little children are or can be saved without being taught the doctrines of salvation. "Men cannot be saved in ignorance," and provision is made for children to be instructed—first by their parents, and then by the educational institutions provided in the Church and further, by the quorums and organizations of the priesthood.

If children die before they reach the age of accountability they are saved without baptism, but they are saved by faith through the mercy and grace of God. Moreover they are ministered to by the angels in the spirit world, who no doubt teach them all the principles of life and salvation. That every truth they learned in their innocent childhood at their mother's knees, shall come up with them in the resurrection, is as certainly applicable to them as to those who die later in life, having acquired knowledge by their diligence, seeking it in study. For the truth abideth forever with those who learn it, however and whenever, and who die in the Lord.

At the very beginning of this dispensation the members were required to meet together often, partake of the sacrament and teach one another. And to the first missionaries, who were afterwards called "the first laborers in this last kingdom," He gave a revelation, in which the following instructions are as emphatic as the Lord's commandment to Peter, "Feed my lambs": "And I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth,

and things under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor" (Doc. and Cov. 88: 77-81).

In the organizations of the priesthood, the duty of the very least is to teach: "The teacher's duty is to watch over the church always, and be with and strengthen them. * * * And he is to be assisted always in all his duties by the deacons if occasion requires." Of priests it is required that they teach the people, with authority also to preside at meetings and to baptize. Thus in the lesser priesthood this obligation rests, as well as upon the elders and those holding the higher offices and priesthood, up to the apostleship and First Presidency of the Church. Truly in our times the provision is made and the sacred duty is enjoined upon every one of us, that has come to a knowledge of the truth, to teach it. None is exempt. Parents are to teach their children. Members are to teach one another. The priesthood, great and small, must instruct, counsel and advise and minister the word of God to the people, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

J. F. W.

NOTES ON BIBLE TEXTS.

"I HAVE opened my mouth unto the Lord, and I cannot go back" (Judges 11: 35).

Jephthah, the son of Gilead, had been called, by the children of Israel in the northeastern part of the country, to lead their army of defense against the Ammonites. Realizing his dependence on the Lord, he made a vow that on his return home, if God would give him victory, he would devote whatsoever came forth of the doors of his house to God, and, he added, "I will offer it up for a burnt offering" (v. 31). His daughter, his only child, was the first to meet him, and then he exclaimed in despair: "I have opened my mouth, * * * I cannot go back."

Did Jephthah sacrifice his daughter?

As the story is told in King James' Bible translation it appears that this judge of Israel, under the influence of the Spirit of the Lord, actually immolated his only child, because he had made a rash vow. But the original text does not necessarily call for such

an interpretation. Human sacrifices were expressly forbidden (Dent. 12: 30, 31; Lev. 20; 2), and Jephthah could not have made a vow, acceptable to God, to break his law.

Michaelis, the eminent Hebrew scholar, maintains, if my memory serves me well, that the correct translation of Jephthah's vow is: "Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer him [the Lord] a burnt offering." That is, any person that first met him, be it a servant or his own child, would be consecrated to the Lord's service, as was Samuel, for instance, and, in addition, he would offer a burnt offering to the Lord.

This understanding of the nature of Jephthah's vow agrees with the entire narrative. For two months his daughter feasted with her companions, and then she entered upon a life of celibacy in accordance with her father's covenant, if I read verse 39 correctly; at all events, every year thereafter, presumably for several years, her girl friends spent four days with her, "to lament," as the English translation has it, or rather, to "talk with" her, as can be seen by the marginal reading in the Oxford Bible (verse 40), from which it is clear that she had not been immolated or otherwise slain.

The sacrifice seems to have consisted in some act by which she was consecrated to the Lord's service and made to renounce the blessings of motherhood in this life. Women as well as men were identified with the Nazarite order, whose members were under particular pledges, either for a brief period or for life. (See Numbers 6).

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35).

In Palestine the harvest began in the month of Abib, also called Nisan, corresponding to the latter part of our March and the first part of April. At that time the so-called "latter rain" (Dent. 11: 14) fell and helped to ripen the grain.

Our Lord, by calling attention to the fact that there were four months to the time of harvest, fixes the date of the conversation of which our text forms a part, at some time during the month of Chisleu (Nov.-Dec.), perhaps immediately after the Feast of Dedication, which was observed on the 25th of that month (John 10: 22, 23; I. Mac. 4: 52-59). But how could the fields be "white already to harvest" four months ahead of that time?

Jesus had just had that ever-memorable conversation with the Samaritan woman, and she had brought word of it to her friends and neighbors, whereupon many of these had proceeded to the well, to see the great prophet. These were now emerging from the gates of the city and wending their way across the fields. The Samaritans, wearing white robes, suggested the whitening

of the fields for harvest, and our Lord said to his disciples: "Lift up your eyes and look on the fields; for they are white already to harvest." He spoke of the harvest of souls; not of grain.

In the revelations given in our dispensation a similar expression is used to denote that the time had come for a great ingathering of precious souls into the Church. (Doc. and Cov. 4: 4; 6: 3; 11: 3; 12: 3; 33: 7). When our Lord established his Church in this dispensation, the field of the world was prepared for that event. The early time of the Church was, therefore, one of reaping. On April 6, 1830, as is well known, there were very few members. On June 3, 1831, when the first conference was held at Kirtland, there were about 2,000 attendants. And the Church continued to grow very rapidly, both in this country and in Great Britain, when missionary work was begun there. It was a time of reaping. Later, missionary labor became more like gleaning, but after the gleaning comes ploughing and sowing for another harvest.—J. M. SJODAHL, in the *Improvement Era.*

THE NINE BIBLES OF THE WORLD.

THE nine bibles of the world are, viz.: the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitakas of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zend-Avesta of the Persians, the Book of Mormon of the Nephites, the Book of Doctrine and Covenants of the Latter-day Saints, and the Holy Bible. The Koran is since the seventh century of the Christian era, and comprises quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians was first published in the fourteenth century. The Tripitakas of the Buddhists contains sublime morals and pure aspirations, but their author lived and died in the sixth century B. C. The sacred writings of the Chinese are called the Five Kings, "Kings" meaning web of cloth, or the warp that keeps the threads in their place; they contain the sayings of the best sages on the ethics and political duties of life; these sayings cannot be traced to a higher period than the eleventh century B. C. The three Vedas are the most ancient writings of the Hindoos, and it is the opinion of Max Müller, Wilson, Johnson and Whitney, that they are not older than from the eleventh century B. C. The Zend-Avesta of the Persians contains the sayings of Zoroaster, who was born in the twelfth century B. C. Nephi wrote his books, which are the first part of the Book of Mormon, in the sixth century B. C. The Book of Doctrine and Covenants was first published, April 1830. Moses lived and wrote his Pentateuch fifteen centuries B. C.; and the Holy Bible therefore has a clear margin, three hundred years older, than the most ancient of other sacred writings. There is

nothing of excellence in any of these sacred books that is not to be found in the Bible, and as a fact, it is the true foundation of all excellent writings, and usefnl acts.

The Bible is the grandest and most stupendous of all sacred books; it contains three million five hundred and sixty-six thonsand four hundred and eighty letters, eight hundred and ten thousand six hundred and ninety-seven words, thirty-one thousand one hundred and seventy-three verses, one thousand one hundred and eighty-nine chapters, sixty-six books. The word "and" occurs forty-six thousand two and twenty-seven times within its lids, the word "reverend," only once, in the ninth verse of the one hundred and eleventh Psalm. The word "Lord," one thousand eight hundred and fifty-five times. The middle and least chapter is the one hundred and seventeenth Psalm. About the finest chapter to read is the twenty-sixth of the Acts. The nineteenth chapter of II. Kings, and the thirty-seventh chapter of Isaiah are alike. The shortest verse is the thirty-fifth, eleventh chapter of St. John. The eighth, fifteenth, twenty-first and thirty-first verses of the one hundred and seventh Psalm are alike. Each verse of the one hundred and thirty-sixth Psalm ends alike. There are no words or names in the Bible of more than six syllables.

JNO. THORGEIRSON.

RETURN OF THE BUFFALO.

[THERE is a herd of abont two hundred Buffalo, on the old Antelope or Church island in the Great Salt Lake. This island, which is fifteen by three miles, derived its name from the pioneers, who found antelope upon it. It became afterwards an important breeding ground and range for horses and cattle owned by the Church.

Several years ago, when it was surveyed and became subject to purchase, Messrs John H. White and J. E. Dooly acquired the titles to the greater part of it, and placed upon it a herd of pnre bred white-face Devonshire cattle. They also put a half dozen Buffalo there, separating the ranges with a strong wire fence, which had to be strongly reinforced as the Buffalo multiplied. They were wild and destructive, but thrived, until now they have grown into one of the largest, if not the largest, herds in America. An effort is at present being made to sell the island with its Buffalo, to the United States Government, with a view to preserving this interesting animal, in its full native state, from extinction.—Editor].

The buffalo is coming back. They are increasing, under wise government protection, to such an extent that it is even suggested

that they may have a future in supplying food to at least a part of the continent's population, for it has been shown that buffalo meat is palatable and sustaining.

The passing of the buffalo is one of the tragedies of man's conquest of the New World. This noble American quadruped, the finest of our native animals, one time roamed in millions over this western country. Once common as far east as the state of New York, its chief ranges were on the western plains. It traveled as far north as Great Slave Lake, in Northern Canada, and as far south as Texas and northeastern Mexico. The Indians found herds of Buffalo a source of food and clothing, and slaughtered them without thought of anything but their immediate needs and the savage joy of destruction. It remained for civilized men, however, to finish this wanton destruction. The white man took up buffalo-hunting with the purpose of money-making and sport, thus sealing the doom of the creature.

George Catlin, the eminent authority on the Western Indian tribes, in 1840, thought from the number of robes marketed, that the slaughter of buffalo must have been two or three millions a year. In 1866 the construction of the Union Pacific Railway, crossing the continent, brought in many additional hunters. This marked the division of the original herd into two.

The southern herd, thought to have contained some three million animals, had practically ceased to exist in 1875. The northern herd survived until 1883. The last shipment of hides was made from North Dakota, in 1884. Never, says Dr. W. T. Hornaday, director of the New York Zoological Park, was the destruction of an animal so completely brought about. By 1889 there were left in the United States and in Canada, it was estimated, between 1500 and 1600 buffalo, some under government protection, and a few running wild in the northern part of western Canada.

Both the governments of the United States and of Canada took steps to preserve these remnants. Had these safeguards not been made it is not unlikely that the monarch of the plains soon would have become an extinct race. In 1907 the Canadian government bought a private herd in the United States, and had it removed to a 160-acre park in Wainwright, Alberta. The herd placed on this reserve numbered 700. In 1919 it had increased to 3,700. Last year substantial additional gains were made. In the United States at the beginning of last year there were protected or wild some 3,100 head.

Thus, it will be seen that the buffalo is returning. It is in its native territory; is hardy; and if there is a purpose to be served, the increase would be greater. Buffalo meat is wholesome, and in future years, it may form a regular article of diet on the American table. The future development and increase of the buffalo will be decided on economic considerations.

Raymond, Alta, Canada. FRANK C. STEELE.

FROM THE MISSION FIELD.

Re-organized.—The Burnley Mutual Improvement Association was re-organized by President William J. Starkey and Elder J. Fred Pingree on Thursday, January 13th, 1921: Superintendent, John Espley; counselors, Emma Owens and Ellen Duckworth; secretary, Mary Duckworth; class leader, Sarah Espley.

Social.—On Monday evening, January 3rd, 1921, a social was held in the Airdrie branch, Scotland, commencing at 6 p.m. A splendid tea was first provided. The evening was spent with a very good program, consisting of recitations, piano and violin selections, solos, duets and dialogues. Dancing and games were also indulged in, and each minute seemed to be enjoyed by all. Refreshments were handed round at varions intervals. Among those present were President William Easton, who acted as chairman, Elders John Donaldson, William Little, and Clyde Romney. There were about seventy present, including many strangers. The proceedings finished by all joining hands and singing, "Auld Lang Syne."

Watch-night Service.—On New Year's eve a watch-night service was held at Deseret from 11:30 to 12:30. Short talks were given by President James Gunn McKay, Elder Harvey D. Hansen and President William T. Hawkes. Two minutes silence was observed in prayer, commencing one minute before midnight and lasting until one minute after. A resolution was then presented and accepted by the audience, as follows: "Resolved—that I shall be true to God; true to His cause; and true to my friends.' Music was furnished by Elders James A. Kirkham, Leigh W. Clark, and Harold H. Bennett. After the benediction all sang "Should auld acquaintance be forgot," and shook hands, wishing each other a happy New Year.

Lantern-slide Lectures.—The lantern-slide lecture by President James Gunn McKay, on "Utah and her people," given at Nottingham, Sunday, January 16th, 1921, was a great success. President George Albert Smith presided. The proceedings were opened by singing, "Rock of Ages," followed by prayer. The lecturer portrayed in simple yet powerful language the history of the Church, from its rise in New York to the settlement in the Salt Lake valley. The lecture was illustrated with magnificent views of western cities and country, which were highly appreciated by an audience of from five to six hundred people. The meeting was brought to a close by singing, "Praise God from whom all blessings flow," and prayer by President Smith. The arrangements and advertizing were effectively carried out by the president and members of the Nottingham conference.

Monday evening, January 17th, 1921, President James Gunn McKay gave his lantern-slide lecture in the Latter-day Saints' Chapel, Sheffield, on "Utah and her people," to a very large and enthusiastic audience of strangers, investigators and saints. Many of those present expressed themselves as very favorably impressed, both with the quality of the lecture, and the home, institutional and economic life of the Mormon people. The press representatives made a very favorable comment in the morning papers.

Branch Conference.—An interesting conference of the Belfast branch was held Sunday, January 16th, 1921. Three excellent meetings were held. The saints seemed to appreciate the presence of the elders among them once more. The branch was reorganized: John J. Kirby, president; William H. Horlacker and Walter Pring, counselors; Sister Russell, organist; George Church, superintendent of the Sunday-school; Thomas Ditty, assistant; Sisters Eva Corfield and McCann, teachers. The Relief Society will be organized later. The speakers were President B. R. Birchall and Elders Kirby and Horlacker, and Walter Pring and Thomas J. Ditty.

A branch conference was held at Airdric, Scotland, 9th January, 1921. There were two sessions, at which the following were the speakers: President William Easton, Elders John E. Donaldson, Samuel Beggs, William Little and James L. Graham. The Sacrament was adminstered and the mission and local authorities were sustained. There was a good attendance. It was announced that the hall occupied for the conference had been rented and would hereafter be used for the regular meetings.

A branch conference was held at Pudsey, Leeds conference, Sunday, January 9th, 1921. Two sessions were held. A few minor changes were made, and the mission and conference authorities were sustained. Both sessions were very well attended. President Whipple, Elder Naylor, and President N. Elliott were the speakers. A splendid spirit prevailed.

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